854 over so that the child lay in the shadow of the woman's nude body. Only when she reached the house did the mother hold herself erect and take the child in her arms again.

171 As a rule, when carried, the Tampiitaua child rides on the hip
854 of the adult, who holds him with the hand. We also saw this among the Karajá (cf. also Krause 2, 276). I did not observe in either tribe the use of straps for carrying children, which I dealt with in some detail in Chapter 6. Although Tupinambá women, according to Fernão Cardim (130), carried their children "wrapped in hammock strips," they held them in the Tapirapé fashion, "like gypsies, straddling the hip." And just as among the inhabitants of Tampiitaua, so also among the ancient eastern Tupi, according to Vicente de Salvador (37), fathers as well as mothers carried the children in their arms.

Referring to the Taulipáng, Koch-Grünberg (2, III, 147) notes
171 that it is extremely rare for parents to speak harshly to their child
861 or to spank him, and adds, "I never saw corrective punishment." This could be said of nearly all Brazilian tribes, and especially of the Tapirapé. Fernão Cardim (170) notes of the Tupinambá that they did not subject their children to "punishments of any sort." Among the Karajá, according to Lipkind (2, 187), "sometimes ridicule is used as a sanction against particularly recalcitrant children" [cited in English]. Tapirapé parents usually laugh at a crying child, unless he is sick.

In Tampiitaua in 1935, I found nine children under ten who
736 had neither father nor mother, six of whom were boys, namely, one of three years, three of five years, and two of eight years, and three girls between six and eight. Among the latter, one hung her net beside that of her father's brother, and another had hers in her stepmother's home. One of the five-year-old boys hung his net beside that of his father's sister. I found no close relatives for the other six orphans. The fate of the youngest one, the boy of three, was not an enviable one. He served as the village plaything, and he was the victim of everyone's moods, good and bad. He was dirty and sad. The older orphans, however, were not in such a lamentable state and were not distinguishable in behavior [127:234] from other children of the same age. According to Wagley and Galvão (4, 76), in the Tupi tribe of the Tenetehara (Guajajara) of Maranhão, only